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<http://journal.umpo.ac.id/indeks.php/istawa/>**Improving Religious Literacy Through Islamic Religious Education Course Based On The Flipped Classroom*****Suci Nurpratiwi¹, Muhamad Ridwan Effendi², Amaliyah³**^{1,2,3}Universitas Negeri Jakarta, Indonesia

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ABSTRACT: *Religious literacy is essential because understanding religious doctrine is about the normative principle and how religion applies in a social context. Religious literacy can develop through the learning process. This study analyzes student religious literacy by learning Islamic Religious Education (IRE) based on the flipped classroom. The research method used is classroom action research through two cycles. The research subjects were students who took the general course of Islamic Religious Education. The results showed that applying flipped classrooms in Islamic Religious Education learning could increase student diversity in belief, practice dimensions, knowledge dimensions, and implementation dimensions. The implementation of Islamic learning based on flipped classroom can also improve student learning activities. Students pay attention to learning carefully, actively participate in discussions, actively ask questions, provide opinions, and perform assigned tasks. Besides that, the implementation of a flipped classroom can also improve student learning outcomes.*

Literasi keberagamaan penting dimiliki karena memahami ajaran agama bukan hanya sebatas pada doktrin normatifnya saja, melainkan juga pada bagaimana agama diterapkan dalam konteks sosial. Literasi keberagamaan dapat dikembangkan melalui proses pembelajaran. Penelitian ini bertujuan untuk menganalisis peningkatan literasi keberagamaan mahasiswa melalui pembelajaran Pendidikan Agama

Islam berbasis *flipped classroom*. Metode penelitian yang digunakan adalah classroom action research dengan melalui dua siklus. Subyek penelitian adalah mahasiswa yang mengambil mata kuliah umum Pendidikan Agama Islam. Hasil penelitian menunjukkan bahwa penerapan *flipped classroom* dalam pembelajaran Pendidikan Agama Islam dapat meningkatkan literasi keberagamaan mahasiswa pada dimensi keyakinan, dimensi praktik, dimensi pengetahuan, dan dimensi pengamalan. Penerapan pembelajaran Pendidikan Agama Islam berbasis *flipped classroom* juga dapat meningkatkan aktivitas pembelajaran mahasiswa, mahasiswa memperhatikan pembelajaran secara seksama, aktif berpartisipasi dalam diskusi, aktif mengajukan pertanyaan dan memberikan pendapat, serta mengerjakan tugas-tugas yang telah diberikan. Di samping itu, penerapan *flipped classroom* juga dapat meningkatkan hasil belajar mahasiswa.

Keywords: *Literacy, Religious, Learning, Flipped Classroom*

INTRODUCTION

The advancement of the times and the rapid development of the digital era prove that human civilization and knowledge are growing. Various activities can be carried out with the support of information technology. The massive growth of technology and information also impacts the spread of knowledge without limits, one of which is religious information. Unfortunately, these technological advances are not balanced by good religious attitudes.

The rise of religious phenomena and problems in society shows that religious adherents do not understand the importance of religion and build good relationships with others based on diversity differences.

An excellent religious attitude can fulfill by mastery of religious literacy. Religious literacy can understand spiritual teachings in normative doctrines and how religion applies in a social context (Wahid et al., 2019). Knowledge of the basics of religions helps one to believe in the truths that are accepted and learned, and at the same

time, respect differences, understand and achieve truth and happiness (Ali, 2019).

Religious literacy is an essential ability that needs to be possessed in religion in the era of the industrial revolution 4.0 as a strategy in warding off various misunderstandings in understanding religious information that is not valid for the creation of a harmonious and peaceful social life (Nurpratiwi, 2019).

Religious literacy requires distinguishing and analyzing fundamental points of contact between religion and social life, political life, and culture through various perspectives (Harvard Divinity School, 2020). A person can have good religious literacy if the spiritual dimensions in him have been fulfilled, namely the dimension of belief, practice, knowledge, and implementation (Holdcroft, 2006).

Islam as a universal religion emphasizes the importance of the literacy dimension (Barsihannor, 2014). The low level of religious literacy has resulted in many understanding and religious attitudes inconsistent with Islamic teachings' values, especially for the younger generation. A survey conducted by Convey found that 58.5% of students' religious attitudes, views, and behavior tended to be radical and intolerant. 51.1% internal intolerance, and 34.3% external intolerance (Saputra, 2018).

The survey also indicated that students were more tolerant of other religions' adherents than to differences within Muslims themselves, especially towards groups, sects, or beliefs considered deviant or heretical.

The survey concluded that one of the critical factors driving the emergence of radicalism and intolerance among students and university students was the educators' role and the learning model of Islamic Religious Education. Learning Islamic Religious Education needs to emphasize critical and analytical thinking skills to counter religious issues and invalid information and behavior that is not in line with Islam's concept as *rahmatan lil 'alamin* in social life, leading to a wrong understanding.

Islamic Religious Education is a compulsory subject that must be taken by students at the higher education level. Islamic Religious Education courses are the primary subjects because they aim to make students master a comprehensive religious understanding (Ikhwan,

2017). Students need to understand all Islamic Religious Education materials so that religious literacy grows in them.

Islamic Religious Education learning is not only classical. Students need to give a stimulus to maximize their critical and creative thinking abilities. Islamic Religious Education learning needs to be designed to accommodate the growth of religious literacy skills so that students can live in this modern society (Nurzakiyah, 2018). Islamic Religious Education learning, which tends to be classical and monotonous, can affect students' poor understanding of religion and lack of student religious attitudes.

The flipped classroom, commonly known as reverse class learning, is a reversal of conventional learning procedures done in class in traditional learning implemented at home (Pratiwi et al., 2017) in flipped classroom learning (Farhan, 2018). In this study, the flipped classroom learning model was used to improve students' religious literacy. The flipped classroom learning model is a learning model that can provide opportunities for students to explore more knowledge about religion, which can foster analysis and synthesis of experience that was rich and leads students to be wise and have the right attitude.

Learning activities with flipped classrooms begin with students first studying the topic or material outside the classroom. Outside the school, students can learn independently according to their ability to absorb knowledge, set the most comfortable time or place to study, and repeat a material that is still not understood. Therefore learning becomes more student-centered (student-centered learning) (Wulandari, 2020). Students then try to apply their previously understood knowledge by solving problems and doing practical work, one of which is group learning or discussion.

The role of the lecturer in the classroom is as a facilitator. The lecturer can provide several case studies to enable students to recall and construct their knowledge to interact actively. Thus learning in the classroom is not dull. Flipped classroom learning can also develop communication and collaboration skills for fellow students.

Previous research was conducted on computer system learning using the flipped classroom learning model. There was a significant increase in student learning completeness, student learning activities, curiosity, and pleasure in understanding (Bariah et al., 2019). Other

research is also carried out on mathematics learning to foster learning independence and maximize the role of technology in learning using the flipped classroom model. There is a significant result that learning independence can improve using the flipped classroom model in mathematics learning (Yanuarto, 2018).

There is no specific research to analyze the increase in religious literacy by learning Islamic Religious Education. This study aims to analyze and describe the rise in students' religious literacy skills by learning Islamic Religious Education based on the flipped classroom.

LITERATURE REVIEW

Religious literacy is understanding, awareness, and meaning both in thoughts and behavior. Bruce (Bruce, 2016) views the category of religious literacy, which is related to the necessary level of knowledge about certain beliefs, practices, and traditions of the major religious traditions; awareness of how beliefs, inherited traditions, and interpretations of texts might manifest in the actions, practices and daily lives of individuals; critical awareness, which means that a person has the ability to recognize, analyze and critique religious stereotypes; and the ability to have good relations with other religions by promoting respect and plurality, as well as effective communication.

Research conducted by Yetri and her friends entitled 3T Regional Community Religious Literacy in Pesisir Barat Regency And Its Relevance to Tolerance Attitudes towards Adherents to Minority Religions shows that five dimensions can be used as benchmarks to see a person's religious level, namely dimensions: belief, religious practice experience, religious knowledge, and implementation dimensions. In general, the diversity of the West Coast community is outstanding. Besides, there is a relationship between the level of community religious literacy and tolerance (Yetri et al., 2019).

The study conducted by the CSRC (Center for Study of Religion and Culture) UIN Syarif Hidayatullah Jakarta, entitled Mosques in the Millennial Era: New Directions of Religious Literacy, show that religious literacy in mosques still revolves around issues of faith, worship, and morals. Religious literacy has not yet touched social and humanitarian issues (Jahroni et al., 2019).

The notion of diversity is taking from the basis of religion, which means all belief in God. Having faith means embracing or practicing religion. Meanwhile, diversity is the awareness of the individual in carrying out the teachings of a religion. Religion is also from the root word religion, which means faith—Religious, which

means being religious, believing. Religion can be defined as a condition for religious adherents to achieve and practice their religious teachings in life.

In general, diversity is divide into three essential components: knowledge, affective, and action (Junaila, 1995). The knowledge aspect contains information in the form of beliefs from the constructs of religious teachings. Lack of knowledge can lead to more severe information abuse, leading to lies and slander (Muthi'ah et al., 2020). The affective element includes dimensions of appreciation of the existence of religion and its institutions. Meanwhile, the behavioral component represents real features in ritual, ethical, financial, and social.

Religious literacy is 'the ability, and inability, to reflect, communicate and act in an informed, intelligent and sensitive manner towards the phenomenon of religion (Brömssen et al., 2020). Religious literacy is a person's ability in belief (awareness of how beliefs are); religious practice (inherited traditions and interpretation of texts may be manifested in individual actions, practices, and daily life); religious experience and knowledge (critical awareness, which means that a person can recognize, analyze and criticize religious stereotypes); and religious practice (the ability to establish good relationships with other religions by promoting respect and plurality, as well as effective communication).

The flipped classroom is a learning model in which content attainment is shifted to the outside of class, followed by instructor-facilitated concept application activities in class (Jensen et al., 2015). Flipped classroom learning constructs role changes for educators, who are usually leaders in front of the class. In flipped classrooms, educators are only tasked with supporting and collaborating cooperatively during the learning process in understanding the subject matter. Besides, there are changes in roles for students as well. Ordinary students become passive participants because they only listen to lectures or only pay attention to what educators do. In flipped learning, they have more responsibility because educators can instruct an activity as an experiment with examples they have seen before in their respective homes. This activity can be led by a student as the person in charge of the class so that the communication that occurs between them becomes an essential thing. Correspondingly, what is typically the homework becomes in-class activities (Herlindayana et al., 2017).

Flipped classroom model is not just learning to use learning videos, but it emphasizes utilizing time in class for better quality

learning and increasing students' knowledge (Mas'ud & Surjono, 2018). According to Johnson (Johnson, 2013) flipped classroom is a way that educators can provide by minimizing the amount of direct instruction in teaching practice in class while maximizing students' interaction with each other. This can be done by utilizing technology that provides additional supporting learning materials for students that can be accessed online. The use of this technology can make learning time in the classroom more effective and efficient because in conventional learning, usually a lot of time is consumed by teacher lectures, but in flipped classrooms, time in class is used more for student activities so that the learning time is of higher quality.

METHODS

This research was conducted at the State University of Jakarta in the even semester of 2020. The research object was 32 students who took the IRE course. This research is classroom action research. Activities are reviewed by conducting virtual lectures. The researcher's role in this study is not only as an observer but also as a lecturer who carries out the learning process using the flipped classroom model. Data collected using questionnaires, student activity observation sheets, and test instruments.

This research applied in a sequence consisting of several cycles, namely one round of consecutive activities that returned to its original steps. In this study, the action occurred in two cycles. The investigation began with cycle I. Each cycle consisted of four stages, namely, planning, implementing, observing, and reflecting. The research was carried out in steps and through a process until the expected success indicators have reached. If cycle one has not been achieving, the research continues to cycle two with the same steps but with revisions or improvements.

Checking the validity of this research data using persistence techniques, the researcher makes observations carefully, in detail, and continuously during the research process. Also, triangulating the data (Bachri, 2010) by comparing the test results obtained with the student's behavior during the learning process and making use of something outside the data (Hadi, 2016) for checking purposes or compared to existing data.

FINDINGS AND DISCUSSION

a. Research Result

1. Score Questionnaire on Religious Literacy

Table 1
Comparison of average questionnaire scores

Cycle	Average Score	Enhancement
I	69,56%	9,19%
II	78,75%	

2. Score Indicator of Religious Literacy

Table 2
Comparison of indicators of religious literacy

Indicator	Cycle I	Cycle II	Enhancement
1	69,38%	79,63%	10,25%
2	71,13%	80,13%	9%
3	69,13%	78%	8,87%
4	68,63%	77,25%	8,62%
Average Score	69,56%	78,75%	9,19%

3. Learning Activity

Table 3
Percentage of learning activities

No	Observed Aspects	Cycle I	Cycle II	Enhancement
1	Pay attention to presentations	71,88%	81,25%	9,37%
2	Participate in discussion activities	81,25%	87,5%	6,25%
3	Asking questions	56,25%	68,75%	12,50%
4	Express opinion	59,38%	75%	15,62%
5	Do the assigned tasks	87,5%	93,75%	6,25%
Average score		71,75%	81,25%	9,50%

4. Learning Outcome Test

Table 4
Learning Outcome Score

Cycle	Score	
	Average Score	Enhancement Percentage
I	78	77,31%
II	81,12	80,59%
Enhancement	3,12	3,28%

b. Discussion

This research applies in a sequence consisting of several cycles, namely one round of consecutive activities that returned to its original steps. The investigation begins with cycle I. If the typical indicators of success have been achieving, the research stopped. But, if the success indicators have not been achieved, the investigation continued to cycle II until success indicators are achieved (Farhan, 2014). Each cycle consists of planning, implementing, observing, and reflecting stages.

The description of each cycle steps is as follows:

Planning Stage. At this step, the researcher compiles an action plan based on the research objectives, determines the learning plan to be carried out, determines the teaching materials, prepares research instruments, observation sheets, and test questions for the end of the cycle.

Implementation Stage. The implementation step is the implementation of the contents of the design that has been made. Students are given actions in the form of planned activities, carrying out Islamic Religious Education learning based on the flipped classroom. Lecturers act as facilitators who guide students in improving their critical thinking skills, sense of confidence and awareness of God, and identifying attitudes or behaviors following Islamic teachings. Lecturers provide material in learning videos for students to study, discuss and presentations, and test student understanding with test evaluations. In this research instrument used are tests and non-tests as support (Maolidah et al., 2017). The intended evaluation test measures the learning outcome data by using questions related to the learning material. The test given is a test in the form of a description (essay) totaling ten items. Meanwhile, assessing religious literacy assess using non-test techniques. The type of non-test being used is questionnaires and observation, as a supporting instrument that aims to enable researchers to measure how students behave when interacting in class and observe the abilities students have learning, which is then evaluated.

Observation and Analysis Stage. At the observation step, the researcher made observations by recording or recording what happened during the Islamic Religious Education learning process

implementation with a flipped classroom—observing, exploring, and documenting student learning activities and observing student activity in the learning process observation sheets.

Table 5
Observation sheet: Percentage of student activities with the implementation of the flipped classroom

Cycle I

No	Observed Aspects	The number of students at the meeting-				Percentage (%) of students at the meeting-				Average percentage (%) of students
		1	2	3	4	1	2	3	4	
1	Pay attention to presentations	23	24	22	23	71,88%	75,00%	68,75%	71,88%	71,88%
2	Participate in discussion activities	26	26	25	27	81,25%	81,25%	78,13%	84,38%	81,25%
3	Asking questions	18	17	18	19	56,25%	53,13%	56,25%	59,38%	56,25%
4	Express opinion	18	20	19	19	56,25%	62,50%	59,38%	59,38%	59,38%
5	Do the assigned tasks	29	28	27	28	90,63%	87,50%	84,38%	87,50%	87,5%
Average Score										71,75%

Cycle II

No	Observed Aspects	The number of students at the meeting-				Percentage (%) of students at the meeting-				Average percentage (%) of students
		6	7	8	9	6	7	8	9	
1	Pay attention to presentations	26	27	26	25	81,25%	84,38%	81,25%	78,13%	81,25%
2	Participate in discussion activities	28	29	27	28	87,50%	90,63%	84,38%	87,50%	87,5%
3	Asking questions	22	22	21	23	68,75%	68,75%	65,63%	71,88%	68,75%
4	Express opinion	23	24	24	25	71,88%	75,00%	75,00%	78,13%	75%
5	Do the assigned tasks	31	28	30	31	96,88%	87,50%	93,75%	96,88%	93,75%
Average Score										81,25%

Reflection Stage. In this step, the researcher analyzes and examines the actions applied based on the data obtained and evaluates the data results to see whether the activities implemented have achieved the expected goals or need improvement.

The flipped classroom learning model was introduced to students in learning to increase student religious literacy. The first cycle consisted of five meetings, then a student religious literacy test was carried out. Because in cycle I still did not reach the indicators that had been determined, the research was continued in cycle II. As

in cycle I, cycle II consisted of five meetings, and then a religious literacy test was carried out.

Results of Classroom Action Research Cycle I and Cycle II

Based on the religious literacy test data, as shown in table 1, the average score of students' religious literacy is 69.56%. In the student's religious literacy cycle I, the students' religious literacy scores have not reached the expected conditions, namely getting a final score of $\geq 70\%$.

The researcher also processed the score data from each indicator of religious literacy, as shown in Table 2. Based on Table 2, the average indicator score was 69.56%, with the highest score on the practice dimension. However, the results of the average score have not reached the expected value, namely $\geq 70\%$.

Apart from conducting literacy tests, researchers also observed student activities. Learning activities were observed in virtual meetings using student observation sheets. Researchers monitor every action and activity carried out by students in learning. Data from the observation of student activity can see in Table 3. From the average score obtained, student learning activities are suitable but are not considered optimal. The average percentage of student activity is 71.75%.

The researcher then conducted a test of student learning outcomes in Islamic Religious Education learning based on the flipped classroom. Student learning outcomes data were obtained during the final exam cycle I with test questions consisting of 5 items. Student learning outcomes test data can see in Table 4. From the scores obtained, the average score of student learning outcomes is 78. This score is good but still not optimal.

Based on the data obtained, Islamic Religious Education learning using the flipped classroom model to improve students' religious literacy in cycle I is still not optimal. The researcher then continued the research to cycle II with the planning and implementation of better-structured learning.

In cycle II, the average score of the religious literacy test was 78.75%. This score increased by 9.19% from the initial score of cycle I, namely 69.56%. The results of these data indicate the achievement

of the expected indicators of religious literacy, namely the results of students' religious literacy tests reaching an average value of $\geq 70\%$.

Next, the researcher processed the score data from each indicator of religious literacy. All indicators of student religious literacy in cycle II experienced an increase from cycle I of 9.19%. The practice dimension indicator is more dominant than the other indicators. It shows that the average score of students' religious literacy has reached predetermined indicators.

In the aspect of student activity in cycle II, there was a significant increase. Namely, the average student activity score was 81.25%, a rise of 9.50% from cycle I. Most students were active in the learning process. They understand the material at home. During the learning process, most students pay attention to lecturers' explanations, group discussions, present group work results, and ask questions if anything is not understood. Students are enthusiastic about learning Islamic Religious Education. During group work and meetings, many students are interested and motivated.

Furthermore, the student learning outcomes test data were obtained at the end of cycle II by giving test questions consisting of 5 items.

Based on Table 4, the value of student learning outcomes in cycle II has increased from cycle I, with an average of 80.59%. It indicates that learning Islamic Religious Education using the flipped classroom model can improve student learning outcomes and religious literacy.

CONCLUSION

The implementation of Islamic Religious Education learning using the flipped classroom model can improve students' religious literacy. Learning with the flipped classroom model makes it easier for students to understand the learning material. In cycle II, student learning activities also increase. Students' tendency to study Islamic Religious Education is better, which causes the scores of their learning outcomes to increase.

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